

Library of the Theological Seminary,

PRINCETON, N. J.

Division.....*I*.....

Section.....*7*.....

Shelf.....

Number.....



Digitized by the Internet Archive
in 2015

THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MAY, 1822.

REPLY OF THE REV. MR. GAUNT-
LETT TO THE REMARKS OF
THE REV. MR. COLEMAN AND
BASILICUS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE doctrine of the Millennium, as stated and explained by me in an exposition of the book of Revelation lately published, having been opposed by two writers in the *Jewish Expositor*, *the Rev. Mr. Coleman* and *Basilicus*, I take the liberty of requesting your insertion of this paper as a reply to the strictures of these gentlemen, and as a defence of the doctrine as it seems generally to be received in the present age of the church.

There does not appear now to be any doubt whether there will, or will not be a *Millennium*, as the affirmative side of the question is universally admitted. The point in dispute is, whether the passage of Scripture which expressly predicts this era, is to be understood *literally* or *figuratively*. It is undoubtedly a matter of the greatest consequence rightly to determine this question,

VOL. VII.

as the doctrine of the Millennium must confessedly be admitted to be a subject of the highest importance to the church of God. If the passage of Scripture which predicts it, contained in Rev. xx. 1—9. be a prophecy, which, in contradistinction to all the other predictions of this allegorical and mysterious book, is to be explained *literally*; and if the blessed and glorious Redeemer is, in a short time, (the prophecy being arrived at the dawn of its fulfilment) to revisit the earth, to raise the pious dead, personally to set up his throne at Jerusalem, and to make that place the tribunal of judgment; this would be a doctrine so infinitely momentous in itself and in its consequences, that it ought to be universally known by the church, and constantly to be published by all the ministers of religion. On the other hand, if the text will *not* bear this *literal* interpretation, as in the judgment of a very large majority of critics and commentators, as well as of the generality of plain and pious students of the Scripture, it certainly will not; then surely the peace of the church ought not to

A A

be disturbed, nor should her confidence in the common faith, be attempted to be shaken by the revival of an error into which some of her pious and learned members, as well as others of a different character, had fallen in past ages, when the book of Revelation was, for obvious reasons, much more obscure, and far less understood, than it is in the present era of the church.

Your object, Gentlemen, I doubt not, as well as my own, and that of your other correspondents is, to discover and establish the truth on this interesting and important subject. But as all the communications of your correspondents, hitherto, with a single exception, have been on one side only of the question, and as some of the later papers have personally introduced me, and opposed my sentiments through the medium of your publication, I trust your justice and impartiality will allow me to reply to my opponents; especially when I assure you, that it is my intention to treat them with respect, and my desire and aim to write in a temper and disposition, in no degree inconsistent with the benign and affectionate spirit of Christianity. What your own sentiments may be on the doctrine of the Millennium, does not appear, as you have stated, that you do not pledge yourselves to adopt the views of your correspondents, any farther than they can be proved by Scripture; but as you have expressed a willingness to open your pages to candid and Christian discussion on this interesting topic, it may confidently be hoped that your work will become a vehicle of Scriptural information respecting it. The evils of controversy may, in a great measure, be avoided, if it be conducted in

a Christian spirit; and in this case they will be much overbalanced by the good which is frequently connected with it, as a means of eliciting and establishing Scriptural truth.

The remarks of Mr. Coleman on my exposition of the text in question, are written in a temperate and charitable spirit; and it would afford me real concern to give him any unnecessary degree of pain. But as his object as well as my own, is to discover truth, it will be requisite to bring his statements to the test of reason and Scripture. I should not, indeed, have taken any notice of Mr. C.'s remarks, as they appear to me to have been satisfactorily answered by a Missionary Student, had I not considered it a matter of importance to give your readers at one view, the schemes of Mr. C. and Basilicus, and in the same paper to reply to their different statements as far as they have opposed the sentiments adopted in my book; and moreover to show, how far they differ from the Scripture, from each other, and from the opinions of the two celebrated writers so frequently referred to on the subject of the Millennium, *Mr. Mede* and *Bishop Newton*. However, for the reason stated above, my observations on Mr. C.'s remarks, shall be given as concisely as possible.

Mr. C. begins by asserting that the subjects of the first resurrection, as mentioned Rev. xx. 4, are *all* the saints that have ever lived; and that the text, properly translated, 'represents the *first* as an *universal* resurrection of *all* believers, without exception.' With submission, I must positively assert this is not the fact. The subjects of this *resurrection*; whatever may be implied in the term,

the text declares, are “the *souls* of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.” There is no necessity for considering this vision as implying the resurrection of *any bodies*, and much less can it be applied to the resurrection of the bodies of *all believers* who have ever lived. The resurrection of these *souls*, evidently signifies a revival of men of similar souls with the martyrs and confessors, who lived during the reign of the beast, and in the usual figurative language of the Apocalypse, it represents a generation of men, who will be like them in spirit, zeal, and piety. Mr. Mede, to whose sentiments the advocates for a *literal* interpretation of the text, so frequently appeal, and who undoubtedly held that the *Millennial resurrection* would be in some sense *literal*, maintains that the subjects of the *first* resurrection are *the martyrs only*. This will be shown from his paraphrase of the text, which will be cited hereafter. Mr. Mede, therefore, differs from Mr. C. as far as the *Christian martyrs alone* differ from *all believers* from the beginning to the end of time.

The second position of Mr. C. is, that the resurrection of *souls* implies the resurrection and reunion of *bodies* to souls. He maintains that the term *resurrection* can apply to nothing but the resurrection of the body. This is undoubtedly a powerful argument, that the *resurrection of souls* must be figurative. But as the application of the word here to *bodies* and not to *souls* is taking for granted Mr. C.’s own hypo-

thesis without proof, and, in my opinion, in contradiction to the express words of the text, it is unnecessary here to enter into any farther argument.

Thirdly, Mr. C. in order to harmonize his hypothesis, and to invalidate my arguments, asserts, that there will be *two* general conflagrations;—the first *previous* to the Millennium, and the second *subsequent* to it. This hypothesis is so totally destitute of Scriptural support, that consistently with my plan of conciseness, it needs no formal refutation.

Fourthly, Mr. C. supposes that our Lord will come personally to reign at Jerusalem for a thousand years, in order to hold his judgment on the righteous; and informs his readers that St. Peter has *foretold* that the day of judgment will last one thousand years;—during which time, ‘Christ will be pronouncing his sentence of acquittal, and be apportioning his rewards to his servants according to their works;’—that ‘the Millennium may be considered as constituting a very large part of the day of judgment, if not the whole of it, as the judgment of the wicked may be pronounced and executed *instantly*.’

Whether this last supposition stands in *contradiction* to what Mr. C. subsequently asserts, must be left to the reader’s judgment. His hypothesis shall be viewed by myself in the most favourable light in which it can be contemplated. I will, therefore, consider what follows, as an amplification of the statement here given, and as intended to supply what is deficient in it. As, however, the views given above are nothing more than a summary of *conjectures*, which in my judgment

have no foundation in the word of God, it cannot be expected that I should combat them by argument. It will be seen, however, that the stating of Mr. C.'s opinions is necessary on the plan I have adopted.

At the close of the chapter under consideration, it is asserted, that the "sea shall give up the dead that are in it." In the following chapter, describing the heavenly state, it is expressly declared, that in the new heavens and the new earth there shall be *no sea*. This has been considered as a *Scriptural proof* that the general conflagration will not take place at the commencement of the Millennium, and, therefore, that Christ will not come in person at that time. This is a difficulty which Mr. C. calls a *fifth objection* to his scheme. It is, however, an objection, (if an express declaration of Scripture is to be so termed) which neither Mr. C. nor any other commentator who has embraced his hypothesis, will ever be able to solve.

In the sixth place, Mr. C. remarks, that the most formidable objection to his hypothesis is, the rebellion of Gog and Magog between the Millennium and the resurrection of the wicked. In order, however, to solve this difficulty, Mr. C. says, 'I have little doubt, that this Gog and Magog will consist of the *unbelieving* dead, who will have no part in the *first* resurrection, raised by Satan from their graves, after his own emission from the bottomless pit, for the vain purpose of storming by force of arms, the kingdom and people of the Millennium.' Every sober critic, and every pious and unprejudiced reader of the Scripture will surely discover, that there is enough in this hypothesis

to refute itself, without the labour of demolishing it by argument. The scheme of *Basilicus* directly contradicts this supposition.

Mr. C. sums up his remarks, by stating two reasons, which, to his mind, *demonstratively prove* that the first must be a *literal resurrection*. Now let the reader attend to this *demonstration*.—"First, Because Revel. xx. 4. which describes those who shall have a part in the *first* resurrection, includes and describes all true believers of every age and nation." This part of the demonstration may be destroyed with the greatest ease. The text most assuredly does *not* describe *all true believers of every age*. Let the reader examine and judge whether he thinks *any one* would suppose that it gives such a description, unless his judgment were previously warped by the adoption of Mr. C.'s hypothesis. The advocates for the figurative acceptance of the term, would not admit that it describes *any* believers that have died, because they do not grant that the text speaks of *bodies raised from the dead*; and *Mr. Mede*, to whose judgment Mr. C. appeals, and who believed that the first resurrection was literal, confines it to the rising of the *martyrs only*. "Secondly, (says Mr. C.) because those only who partake of the first resurrection are exempted from the penalty of the second death." The text does not say nor imply, that those *only* who partake of the first resurrection shall be exempted from the second death. This part of the demonstration therefore, is also demolished; and thus the whole is completely annihilated.

In order that my readers may

see all the parts of Mr. C.'s hypothesis at one view, I will here give a brief summary of his scheme, and leave it to their judgment, whether or not it will stand the unerring test of the word of God.

'At the commencement of the Millennium, Christ will come personally to reign on the earth. He will then raise all the pious dead, change living believers, and destroy all the wicked.* 'A general conflagration will take place at this advent of the Saviour, when *this* heaven and *this* earth must be dissolved with fire. This personal reign of Christ on earth will continue a thousand years. During the whole of this millennial reign, Christ will be judging the pious whom he has raised from the dead, and will be apportioning his rewards to his servants according to their works. At the termination of the thousand years, the wicked will be raised by Satan for the vain purpose of storming by arms the kingdom and people of the Millennium. But the Satanical army will immediately be destroyed by fire from heaven. The second conflagration will then take place. The presence of the Judge will cause the *new* heavens and the *new* earth to fly away, and the Satanic army, again summoned into existence by the powerful voice of their omniscient Judge, shall *instantly*, receive their final doom by the righteous sentence of Christ himself, and his glorified millennial saints.

'This judgment of the wicked is

* The change of living believers, and the destruction of the wicked are not expressly mentioned by Mr. C. but this he will readily grant, as his whole scheme is formed on the principle that the Millennium will terminate the race of men in their present state.

the same as that described at the close of the chapter (ver. 11—15). If the first be a literal resurrection, then it follows, that the dead who are judged according to their works, written in the books, and are consequently condemned, (for who, if judged by his works, could be saved) are the unbelieving dead exclusively..... The believer has no judgment of works to fear or undergo. There is no record kept concerning him, but such as will exalt his glory and increase his eternal felicity. His justification is his judgment.'

Such is the scheme of Mr. C. given as nearly as possible in his own words. It appears to me, to be *wildly hypothetical*, and in some particulars, *antisciptural*. I shall, however, at present, make no further remarks on it; but leave my readers to compare it with the Exposition it was intended to confute, and with the brief outline of the Millennium, as given at the close of this paper.

I shall now proceed to make some remarks on the reply of Basilicus, to the observations on the Millennium, contained in the second Appendix to my Exposition of the Revelation.

Of the manner in which Basilicus has answered the Appendix, I shall say nothing, except that the splendid eloquence which frequently appears in his reply has excited my admiration. To this remark, I cordially add that, if Basilicus be the person whom report states him to be, his piety, zeal, and beneficence, in the cause of religion, justly renders him an object of esteem and respect to his clerical brethren, and to every Christian philanthropist. But as an expositor of the doctrine of the Millennium, to use his own words, I differ from him *totò*

calo. Here we are at issue. Whether, therefore, the eloquence of Basilicus, or the plain statements of the Exposition, be supported by Scriptural truth, must be determined by candid and competent judges.

It is not possible for me in this paper, to notice all that Basilicus has stated in his reply to my Appendix; nor in fact is it necessary, as a great part of it, like his other tracts on the Millennium, appears to me to consist not of argument, but of declamation. He gives from the Scripture many beautiful and animated descriptions of the future state of the church, respecting which, as prophecies of its future glories, his opponents do not at all disagree with him. But his application of these descriptions to the supposed *literal* resurrection of the saints, and to the *personal* reign of the Saviour on *earth* during the Millennium, is what they can by no means admit. The various passages cited, according to the expositions of commentators in general, will strictly harmonize with the doctrine of the universal prevalence of Christianity in the kingdom of Christ during the glorious era predicted; but the application of them to the personal reign of Christ upon the earth, without argument and evidence founded on the Scripture, is what logicians call a *petitio principii*, taking for granted the whole question in dispute.

Before I proceed to notice the particular replies of Basilicus to the Appendix, it may be proper to make a few remarks on two of his general positions:—

First, Basilicus asserts, that the primitive Christians in general held the doctrine of the Millennium with respect to the literal

resurrection and personal reign of Christ upon earth. This position is not granted. Many of them, undoubtedly, spake of a first resurrection, and of the millennial reign of Christ; but that they explained it as Basilicus does, is by no means evident. It does not appear to me, that Basilicus can appeal to any writer, either ancient or modern, who agrees with him in his whole scheme. Many of the early Christians undoubtedly held that the prophecy would have a literal fulfilment; but with the exception of the theories of wild enthusiasts, they have not explained what the literal fulfilment implies. The early Christians, most assuredly, did not understand the book of Revelation. On this account, in the third century, its authenticity was questioned. But what was the immediate occasion of this doubt respecting the authority of a book of Scripture, which had been generally, if not universally acknowledged, during the two first centuries? The absurd opinion that had arisen concerning the doctrine of the Millennium.* Nor is it at all surprising that the wild notions which many had imbibed on this particular prophecy, when considered in connection with the obscure and mysterious nature of the book, and with the little knowledge which the early Christians possessed concerning its prophecies, should have occasioned such a doubt to arise and prevail.

Jerome, who lived in the fourth century, remarks that the book of Revelation “contains as many mysteries as words.”† Dean

* See Scott’s Introduction to the book of Revelation.

† Horne’s Introduction to the Holy Scriptures, vol. i. p. 87.

Woodhouse observes that, "It plainly appears that no one, who lived before the completion of the prophecies, of the seals, the trumpets, or the harlot of Babylon, however learned or sagacious, was able to penetrate through the veil of these mysteries; nor was any progress made in assorting these prophecies, until the historical events fulfilling them appeared." It is not, therefore, to the purpose, that Basilicus should appeal to the early writers of the church, unless he explained their views on the subject. But should this be done, their views of this doctrine are nothing worth, unless they can be proved by Scripture; and for the reasons stated above, their testimonies must be of less value, in proportion to their antiquity. This position is so evident, that Basilicus will never be able to controvert it. The book of Revelation is gradually better understood from the accomplishment of those prophecies which have been successively receiving their appointed fulfilment. It is not at all surprising, therefore, that the doctrine of the Millennium has been viewed in different lights, and through false mediums, by many in former ages. The early fathers in general expected a Millennium, and many of them a Millennium not dissimilar to that which is now looked for by the church, and which has been attempted to be described in my Exposition. Others of them, following the impulse of imagination, advanced such absurd and licentious sentiments and speculations on the subject, that the general doctrine grew into disrepute. It seemed, therefore, for many centuries, to have been almost forgotten. But when the flood of light burst in

upon the church at the reformation, the doctrine of the Millennium revived. Nevertheless, among the good seed, the enemy came and sowed tares. This Scriptural truth was again abused by wild enthusiasts, who disgraced it more deeply than ever, by rendering it subservient to rebellions, insurrections, and various abominations. It has of late years again occupied the attention of the church, and has been treated in a more sober and holy manner. Separated from the atrocities which have at different times brought it into disrepute, it is now become a doctrine of general credence. There are, however, still some who hold the view of a literal resurrection, and the personal reign of the Saviour. I do not mean to assert, or to insinuate, that those who maintain these sentiments are to be classed with the wild and enthusiastic visionaries alluded to before.

I nevertheless consider them to be in error, and regret that their zeal is not more usefully employed than in the propagation of an hypothesis which, in my opinion, can never be established. It is, however, a consolation to reflect, that the publication of error ultimately tends to the establishment of truth.

Secondly, Basilicus speaks of the author of the Exposition, as an *objector* to the doctrine of the Millennium. This is an implication that he is singular in his opinion, and that he opposes sentiments generally received. But is this in fact the case? Ought not Basilicus rather to call himself the *objector*? Is the large* ma-

* See Dr. Whitby's able treatise on the Millennium, being the only part of the book of the Revelation on which

majority of commentators and expositors of the doctrine of the Millennium to be viewed merely as a corps of objectors to a doctrine which they have so ably stated, illustrated, and defended? Are they to be denominated objectors to this doctrine of Scripture, because they do not view it with the same eyes as Basilicus? And are all who object to his scheme to be considered as objectors against *Scripture* and *orthodoxy*?

Let us now examine how far Basilicus has succeeded in giving a satisfactory reply to the arguments of the Appendix which he has professed to answer.

To the statement, that the personal reign of Christ superseded the numerous predictions respecting his spiritual reign, Basilicus replies with much confidence, "It supersedes none of them, and is confirmatory of many. But in

he wrote; the Continuators of Henry and Doddridge, Guyse and Scott, in their respective expositions of the chapter in question; Dr. Bryce Johnstone's, Fuller's, and Holmes's commentaries on the Revelation; Faber's Restoration of the Jews; Bogue on the Millennium; Simeon's Sermons on Rev. xx. 6. xxi. 1—6; Dwight's Sermon on the New Creation; Bellamy on the Millennium, &c. &c. These are some of the writers, whose sentiments stand in direct opposition to Basilicus, to which a multitude of others might be added. If the author of what *Basilicus* has chosen repeatedly to denominate the *last* exposition is to be considered as a mere *objector*, he will be content to place himself in the midst of a numerous phalanx of the most able and learned commentators of Scripture, all of whom, Basilicus, if consistent with himself, must designate as *objectors*, and whom he must necessarily conquer by argument and Scripture, before he can obtain any victory over an opponent, who is willing to consider himself in many respects his inferior.

what manner are the arguments on this subject refuted? How is this counterassertion supported? By defining the spiritual reign in a sense *altogether different* from that given in the Appendix, and in the body of the Exposition. Every reader will see, that it is there clearly stated, that the reign of Christ during the Millennium includes all nations, and languages, and kindreds, and tongues; that his kingdom shall fill the whole earth; that the Jews shall be universally converted to the faith of Christ, and the fulness of the Gentiles be brought in; and that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. I should be sorry to charge Basilicus with wilful misrepresentation; but to say the least, he must have been very deficient in attention. Instead of taking the spiritual reign as stated and argued on by me, he has defined it in a manner that would be equally applicable to the church when it consisted only of the hundred and twenty disciples who met together in the upper room after the ascension of our Lord, as it would, if it included all the inhabitants of the universe. I will not appeal to the judgment of my readers, whether or not this be fair argument. I ask Basilicus himself whether his lengthy declamation on this subject of his own formation can possibly touch my proposition? Can the spiritual reign of Christ, as it may exist in *one individual only*, be considered as the same spiritual reign when it pervades the universal church of the Redeemer, after the kingdoms of this world are become the kingdoms of our Lord and of his Christ? My argument is not respecting the NATURE of the spiritual reign

as it may exist in a single individual, but the **EXTENT** of it when the church will include the whole world in her bosom. The *former* did not require my notice, and the *latter* only is the subject of my remarks. All the glorious texts of Scripture, therefore, cited by Basilicus, with his appeal to the "prophets, apostles, and evangelists *passim*," are altogether beside the argument. He *asserts* that they have reference to a personal reign of Christ upon earth, and to a literal resurrection; I believe that they have no such reference, and am persuaded that they all clearly harmonize with the Saviour's universal spiritual kingdom. But if such a universal spiritual kingdom is to be erected, it cannot be accomplished but by the figurative binding of Satan, and by the outpouring of the Spirit upon all flesh. And if it be granted that Satan must be bound in order that this universal spiritual reign should take place, it follows as a necessary and legitimate consequence, that his being bound to effect a *personal* reign of the Saviour, would supersede that spiritual reign which has been described in the Exposition and the Appendix, and which is confidently expected by the church of Christ in general.

What Basilicus has asserted with respect to the double advent of Elias, first, as the harbinger to prepare the way before Christ at the time of his entrance on his public ministry as the Messiah, and then, secondly, before the rising of the dead, is not only totally without foundation in the scripture, but it stands in direct opposition to the declaration of Christ himself. *Elijah* is no where mentioned as the precursor of Christ, but in Mal. iv. 5, 6, where it is

said, "Behold, I will send you *Elijah* the prophet before the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers." Now we have an angel's comment upon this text, who expressly applies it to John the Baptist, and speaks of him thus, when he predicts his birth to his father Zacharias; "And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children," &c. Again, when our Lord was speaking of his own rising from the dead, "his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matthew xvii. 11—13. The text cited by Basilicus (Mark ix. 11.) to designate the coming of Elias *before the rising* of the dead at the Millennium, is the parallel passage to that recorded in St. Matthew, as may immediately be seen by inspection. "Elias verily cometh first, and restoreth all things;" that is, according to the paraphrase of Basilicus, "before the rising of the dead" at the Millennium. But what is our Lord's own comment on the text? It is immediately added by St. Mark, as well as by St. Matthew, "But I say unto you, that Elias is indeed come, and they have done unto

him whatsoever they listed, as it is written of him." The reply of our blessed Lord to the disciples, implies that it had doubtless been predicted that Elijah would come, and restore, or regulate, or set in order) αποκαταστησει, Matt. αποκαθιστα, Mark) all things, to prepare the way for the *Messiah's kingdom*; but that in fact, he had come; and the people and Scribes, not knowing him, had at length put him to death. "It is strange, that Tertullian (De Resurrect. cap. 35.) should infer from hence, that Elijah the prophet is to come before Christ's second appearance. Grotius has well confuted that wild notion in his annotations on the place."*

The Appendix states, "that the supposed doctrine of the personal reign of Christ, expressly contradicts those declarations of Scripture, which assert that Christ will come the *second time to judge the world*." But Basilicus affirms, that the commencement of the Millennium will be contemporaneous with the judgment of quick and dead. There is not, however, in the Scripture, any text that proves, or, in my opinion, countenances, this doctrine. Several passages are cited by him, some of which refer to the judgment which will be given to the saints at the beginning of the Millennium, and at the expiration of the 1260 years; when the dominion of *Daniel's* little horn will cease, and he will be *judged*, condemned, and consumed; and his authority never revived to the end of the world. This is the *judgment* which will take place at the Millennium, when "the king-

dom under the whole heaven will be given to the people of the saints." Other texts are quoted which clearly refer to the judgment of the quick and dead at the *termination* of the Millennium. But these are evidently two different eras, and the texts which are referable to the one, cannot possibly be applicable to the other.

The Appendix considers, that "the hypothesis of the personal reign of Christ stands in direct opposition to the doctrine of the church of England." The arguments of *Basilicus* have not in the least invalidated this statement. It is obvious that, if the ancient church had received the doctrine of the literal resurrection, and the earthly reign of Christ at the commencement of the Millennium, it would have been considered as a doctrine of such importance, that it would certainly have been noticed in some of its public formularies. But is this the case? Not a trace of it can any where be found. The three creeds, one of which is said by *Hooker* and others, to have been received from the apostles themselves, and is universally admitted to have existed in a very early age of the church, do not take the least notice of Christ's coming again to reign upon the earth; but unanimously declare, that *he will come to judge the quick and dead*. *Basilicus* asserts that there will be *two* judgments of the quick and dead; one at the commencement, and the other at the close of the Millennium. All the creeds stand in opposition to this opinion; but the *Athanasian* most expressly contradicts the hypothesis. It implies, in the most positive manner, if any thing can be implied

* See Doddridge, Whitby, Scott, Guyse, &c. in loco.

by human language, that the second coming of Christ will be for the purpose of *final* judgment, and to consign the whole race of man either to heaven or hell. Let *Basilicus* never more make the positive assertion, that his hypothesis is 'perfectly reconcilable with the public formularies of the church.' For what says the creed? "Christ ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the *quick and the dead*. At whose coming *all men* shall rise again with their bodies: and shall give *account for their own works*: and they that have done good, shall go into *life everlasting*, and they that have done evil into *everlasting fire*."

Let us now examine the views of the Reformers on the subject of the Millennium. If the Reformers of the English church had held this doctrine as it is understood by Basilicus, is it possible to conceive that they would not have stated it in the articles, the homilies, and their writings in general? Had the doctrine of the literal resurrection and the personal reign of Christ, been an article of their faith, it must necessarily have been a prominent one. I appeal to Basilicus, whether if he had composed Articles, Confessions of faith, Homilies, or a public Liturgy, this important doctrine, according to his creed, would have been omitted? I suppose not. But where is this doctrine to be found in *any of the writings* of the Reformers? It is indeed stated by Basilicus, that the most essential points are taught and recognized in the catechism of Edward the Sixth. It is admitted that this catechism speaks

of the renovation of the earth by the fire of the last day, from the text of St. Peter; "*We look for a new heaven and a new earth, &c.*" but it connects this renovation immediately with the last and general doom of men, when Christ shall come, at whose voice all the dead shall rise. It is granted, this renovation of the earth is mentioned immediately *before* the general judgment; but as it stands in direct connection with the final doom of men, surely it cannot be concluded that it will take place a *thousand years* previously.* Such *hystera-protera* are common in all writings, sacred and profane.† Cranmer's catechism, however, published A. D. 1548, frees the subject from all doubt, by clearly stating in what sense the Reformers understood the kingdom of God. This catechism asserts, that "the *kingdom of God* cometh unto us two manner of ways; first, by his word and faith, when his Gospel is preached unto us, &c. . . . Secondly, the *kingdom of God* shall come to us at the **LAST DAY**, when the everlasting glory and kingdom of God shall be revealed, when at the **LAST DAY** we shall be *raised from death to life*, and be received into the **KINGDOM OF HEAVEN**, &c."‡ On the whole, therefore, the hypothesis of the literal resurrection at the commencement of the Millennium, and of the personal reign during its continuance, is so far from being re-

* See the passage in the Catechism, in Richmond's Fathers of the English Church, vol. ii. p. 361.

† 'Moriatur et in media arma ruamus.'—VIRGIL. "But ye are washed, but ye are sanctified, but ye are justified."—ST. PAUL.

‡ Richmond's Fathers of the English Church, vol. iii. p. 256.

conciliable to the doctrines held by the church of England, that it stands in direct opposition to her formularies, and to the writings of the Reformers. Basilicus remarks, that "if the church of England had ever avowedly renounced the doctrine of the Millennium, which she never has, it would only prove that coming out of the tomb of popery, she had brought some of its grave-clothes with her." Whether or not the church of England came out of the tomb of popery wearing some of its grave-clothes, it is not material to determine. But if the fact should be admitted, it must also be admitted that she soon shook them off, and arrayed herself in the same glorious dress in which she stands as much opposed to the errors of popery, as is the light of noon to midnight darkness. It is not necessary that the church should have *renounced* the doctrine of the Millennium as held by Basilicus, because she never *received* it. The true Millennium is not false because it may have been retained by popery. All the doctrines held by papists are not erroneous. The not renouncing the doctrine of a spiritual Millennium would, therefore, no more prove that the church of England was wearing some of the grave-clothes of popery, than her not renouncing any other orthodox doctrine retained by the popish church would prove it. She strenuously opposed and renounced all the *essential errors* of the church of Rome, but nothing more.

Presuming, Gentlemen, that this communication will occupy as much room as you can afford me in one number of your valuable publication, I shall defer the remainder of my observations for another. In attempting to elicit

the truth on this important subject, it is my intention, in my next letter, to show that the hypothesis of Basilicus is inconsistent with *itself*, with the *Scriptures*, and with the *scheme of Mr. Mede*, to which it so frequently refers. It is my purpose also to demonstrate, by quotations from the writings of the last mentioned celebrated author, that, notwithstanding the superiority of his talents, and the originality and correctness of his views as a commentator on the book of Revelation in general, he was not only dissatisfied with his own hypothesis respecting the Millennium, but that he has actually committed himself by contradictory propositions on the subject; and therefore, that, however highly the authority of *Mr. Mede* is to be esteemed as the expositor who produced the true key to unlock many of the difficulties of this mysterious book, his views on the doctrine of the Millennium cannot be estimated as of any great value.

With my sincere wishes for the general and increasing utility of the Jewish Expositor,

I am, Your's, &c.

HENRY GAUNTLETT.

Olney, March 28, 1822.

CHARLES ON THE FIRST RESURRECTION.

THE doctrine of a Resurrection is almost, if not entirely dependent upon the testimony of the sacred Scriptures; for although the order of nature describes some traces of this important truth, yet they are so overlooked, and are in themselves so indefinite, as to be insufficient to instruct man, to any practical or consolatory purpose. The learned among the Greeks were not unobservant of the suc-

cession of human generations, or of the resuscitation of vegetables; they were natural and moral philosophers, but with all their literary advantages and attainments, when St. Paul preached to them the Resurrection, they were so ignorant as to suppose, that he mentioned the name of some *new* god; for this seems to be the meaning of the exclamation of the Athenians in Acts xvii. 18, "He seemeth to be a setter forth of strange *gods*: because he preached to them *Jesus*, and *the Resurrection*." It was not so much a matter of surprize, that idolatrous Athenians, who trusted to their own wisdom for direction in matters of high and eternal importance should have erred; but it is somewhat unaccountable that Christians, even real Christians, with the Bible in their hands, should be almost ready to say of every one, who affixes a plain meaning to the plain words of Scriptures which reveal the first Resurrection, 'He seemeth to be a setter forth of strange doctrine.' It is, however, by no means uncommon to hear such a sentiment uttered by the genuine disciples of Christ, with reference to the *literal* acceptance of Rev. xx. 4, 5, 6.

I have read with attention the communications of the Rev. J. N. Coleman and the Missionary student upon this subject, and it has afforded me no little gratification to observe the impartiality, with which the editors of the Jewish Expositor have acted upon this occasion. The subject is certainly most deserving of attention and investigation, connected as it is with the glorious millenium, the future happiness of the church, and the ingathering of God's ancient people, the Jews. The Scriptures alone can give us any

instruction in this matter, and I have therefore, feeling the importance of the subject, been most anxious to search the records of divine truth to discover what they teach concerning the first Resurrection. In stating the result of my investigation, I wish it to be clearly understood, that my views are made public, not for the sake of controversy, but for the sake of truth. The spirit of a disputant is not that, by which we may hope to arrive at the knowledge of a point so entirely scriptural as the one, to which I allude; although it must be granted, that discussion, conducted in the spirit and temper of Christianity, may serve, under God's blessing, to give us a right judgment concerning every doctrine of divine Revelation.

The *literal* and not the *figurative* acceptance of what is denominated the first Resurrection, appears to me to be most consonant with the sacred Scriptures, and for these reasons: 1st, Because there is a continual *distinction* observable in those texts, which speak of the Resurrection. Now, although I grant that a mere distinction between a resurrection to life and a resurrection to damnation does not of itself prove the point in question, yet, when such a distinction is considered in connection with various passages, which declare when the resurrection to life is to take place, who are the persons interested in this resurrection, and what are the circumstances contemporaneous with this event, surely it supplies no mean argument in favour of the important subject. Let this observation be kept in mind while the following texts are considered. . . . In Matt. xxii. 30, our Lord confutes the Sadducees, and as-

serts the resurrection. "In the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven." At first sight this text may not appear to bear on the question in hand; but if the Greek original be consulted, we shall find it to be *Εν τη αναστασει*, and it is well known, that, in general, the use of the Greek article imports something definite and worthy of particular notice. Our Lord therefore probably refers in this place to the resurrection, the particular resurrection of his people at the time of his own personal appearance in the millenium. And this probability receives additional strength from the parallel passage in Luke xx. 35, 36, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection." Here our Lord evidently limits the resurrection to those who shall be accounted worthy to obtain that world, and the resurrection from the dead. The phrases "that world," and "the resurrection from the dead," *τε αιωνος εκεινη και της αναστασεως της εκ νεκρων*, are closely connected, and clearly indicate, that the possession of "that world," and the resurrection from the dead, will be the privilege of the same persons, and will be enjoyed at the same time, and therefore they may serve to explain each other. What then is the signification of "that world," *τε αιωνος εκεινη*? *Αιων* means, *ævum*, *seculum*, and in the feminine *η αιων*, *vita*. It imports eternity, as in Mark iii. 29, "But he that shall blaspheme against the Holy

Ghost hath never forgiveness, but is in danger of eternal damnation," *αιωνις χρισσεως*, the adjective is used in this place, but that does not affect our assertion;—past ages of the world, as in Luke i. 70, "As he spake by the mouth of his holy prophets, which have been since the world began, *απ αιωνος*; and, together with various other significations, an age or dispensation of God, as in Matt. xxiv. 3. Matt. xxviii. 20. 1 Cor. x. 11. Heb. vi. 5. Heb. ix. 26. In Matt. xxiv. 3, the expression, "the end of the world," *της συντελειας τε αιωνος*, refers to the termination and completion of the Jewish age, or Mosaic dispensation. Consult Macknight, Whitby, and Doddridge on the text. The same phrase occurs in Matt. xxviii. 20, "I am with you alway, unto the end of the world," where it relates to the Christian dispensation. The 1 Cor. x. 11, "Upon whom the ends of the world are come," is literally, the ends of the ages or dispensations; *τα τελη των αιωνων*. Heb. ix. 26, "But now once in the end of the world," means, in the consummation of the ages, *επι συντελεια των αιωνων*. The sense of Heb. vi. 5, appears to be similar. The world to come in that place does not imply eternity, but the gospel dispensation, which was known to the Jews, to whom the apostle was writing, by the very terms that he uses. For *עַד אֲבִי* in Isaiah ix. 6, is rendered in the Complutensian and Alexandrian editions of the Septuagint, *πατηρ τε μελλοντος αιωνος*, the Father of the age to come, or as Bishop Lowther translates it, "The Father of the everlasting age." Now *τε μελλοντος αιωνος* is the very same phrase employed by the apostle in Heb. vi. 5, and conjoined with *δυναμεις*, mi-

raculous works, or "the powers" of the world to come.

From these uses of the word, the import of the expression, "that world," in Luke xx. 35, appears to be, that age, or *dispensation*, in its full and final glory, or, in other words, the millennial state of the Christian church. If this be the true sense of the words, then, according to what has been asserted above, viz. that one clause explains the other, it is clear that *the resurrection* from the dead will take place at the time of the glorious consummation of the gospel age, *i. e.* at the millenium, and by consequence, that it means the *first resurrection*.

This deduction obtains greater probability from the construction of the clause: "the resurrection from the dead," τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, literally, "the resurrection that from dead." Here a special kind of resurrection is clearly intimated in the repetition of the Greek article τῆς. It is not the resurrection of *all* men which is intended, but *that resurrection* from amongst dead persons, or the *whole multitude* of the dead. Νεκρῶν, dead, not having any article to limit it, signifies dead persons *generally*, or the whole multitude of dead persons: and ἐκ, from, or out of, in this construction, manifestly declares the resurrection here spoken of (*that* resurrection) to be the resuscitation of *some individuals* from amongst the *general company* of the dead. And who these individuals are, that shall obtain this special resurrection, we may learn from an attentive consideration of the remaining clauses of the verses before us. In verse 35, the persons intended are spoken of, as "they who shall be ac-

counted worthy (οἱ καταξιωθέντες) to obtain that world." It is not therefore *every one*, whatever his character may be, that our Lord refers to, but *only those who shall be accounted worthy*. We know from very many texts what is meant by being accounted worthy. It is the same as to be accounted righteous, to be justified, to be esteemed and reputed free from transgression and obedient to the law. What the Scriptures teach on this subject, is beautifully expressed in the 11th Article of the Church of England. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." Justified persons, true believers, and none besides, are "they, who shall be accounted worthy to obtain that world, and the resurrection from the dead." It is *their resurrection only*, which is here declared. The privileges of such persons are mentioned in ver. 36, "Neither can *they die* any more," an expression of exactly the same import as this in Rev. xx. 4, "On such *the second death hath no power*." In this respect "they are *equal* to the angels," who are immortal and completely happy, without the liability of ever losing their blessedness. It is added, "They are the children of God, being the children of the resurrection."

No further remarks are necessary upon this passage, which, according to the literal and plain meaning of the words, especially in the Original Greek, (which after all the excellency of our version, whose fidelity and worth are fully admitted, must be more authoritative than any translation,) teaches us, that a resurrection will

take place at a time, which is designated, "that age or dispensation;" that *all* men will not obtain *this resurrection*, but *only they*, who shall be accounted worthy; and that these worthy persons are true believers in Jesus, who in *the resurrection* shall become immortal, being freed from the power of the second death, be rendered equal to the angels, and be manifested as the children of God, even as Christ himself was, by becoming the children of *the resurrection, the first resurrection*.

Another passage, which makes a distinction and limitation of the resurrection, occurs in Luke xiv. 14, "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Our Lord reproved the conduct of the Pharisees. They made feasts for the rich, in order that they themselves might be feasted in return. Every thing they did was for ostentation and personal advantage. Christ exhorts them to act otherwise, and to make feasts of charity, to which the poor, the maimed, the lame, and the blind, might be invited, without expectation of their being able to make any return. To comply with this injunction required faith, and a new and divine principle, whereby a person would be raised above the maxims of this world, and become an expectant of divine approbation. Such a person, who from such a principle, acted in the manner prescribed, our Lord says, shall be blessed and recompensed at the resurrection of the just. It is certain that Christ speaks of the actions of believers, for no other actions can receive any recompense, in the sense here intended, because "Whatsoever

is not of faith is sin," and, according to the 13th Article of the Church, "Works, done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." Hence we perceive, that none, but true believers, are interested in the promise, "Thou shalt be recompensed at the resurrection of the just." To the believer therefore Christ promises, "Thou shalt be blessed (*μακαριος*), *Μακαριος*, blessed, comes from *μακαρ* the same, and this word is derived, either from *μαλα* much, and *χαιρειν* to rejoice, or *μη* not, and *κησ* death, fate. The blessedness mentioned consists therefore either in great joy, or in exemption from death. I would include both in the meaning of the word, and say, that the believer shall be blessed with exceeding joy and complete freedom from liability to death, *i. e.* he shall become happy and immortal. This happiness and immortality comprehend in the case of those, who from love to Christ do according to his command, in ver. 13, a particular *recompense* of that particular good deed in the resurrection of the just. They, the poor, it is said, cannot recompense thee, but thou shalt be recompensed. In the 12th verse, the recompense which the pharisees sought, is stated to consist in being bidden again by those, whom they had invited, "Lest they also bid thee again, and a recompense (*ανταποδομα*) be made thee." From the whole connection and force of our Lord's discourse, it is probable, that the

kind of recompense mentioned in this place, accords with that which is spoken of in the following texts: "Blessed are they which are called to the marriage supper of the Lamb," Rev. xix. 9. "I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom," Luke xxii. 29, 30. And lest this should be thought the privilege of the apostles only, it is written in Matt. viii. 11, "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven;" and in Luke xiii. 29, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." To the same purpose are our Lord's words, "I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom;" Matt. xxvi. 29; and again, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God," Mark xiv. 25. This view of the recompense, promised in the words we are considering, corresponds with the primary meaning of the Greek word *ανταποδεναι*, which literally signifies, to give back in return. Believers therefore are to be blessed, by being called to sit down with Christ at his supper, in his kingdom; and this will take place at the resurrection of the just. "Thou shalt be recompensed at the resurrection of the just." This last expression evidently points to a particular resurrection, in which the just, or (as *δικαιων* signifies) the justified, and none besides,

shall be raised, or, in other words, to the *first resurrection*.

This passage therefore describes the happiness of believers to consist in the enjoyment of great felicity and complete exemption from the second death, which felicity and enjoyment are to be received at the marriage supper of the Lamb, to which they will be called at the resurrection of the just.

The 15th chapter of the 1st of Cor. is an important part of Scripture, with reference to the resurrection. That chapter treats principally, if not exclusively, of the resurrection of believers; an assertion, which is not a mere ipse dixit, but a legitimate inference from internal evidence in the chapter itself. In ver. 19, St. Paul says of himself and other Christians, "If in this life only we have hope in Christ, we are of all men most miserable;" and then in the following verse he proves, that they have a hope beyond the grave, the substance of which is, "Christ risen from the dead, and become the first fruits of them that slept." What is said there concerning the resurrection of Christ, is applicable to his real disciples *only*, and it is stated for *their* comfort, that they might not be of all men most miserable. But from the 23d verse, this truth is more clearly deducible. There Christ is said to arise as the first-fruits, and afterwards they that are Christ's at his coming. Here we are instructed in the *order* of the resurrection. Christ arose *first*, as the *first-fruits* of the harvest of *his people*, and not of the dead generally; afterwards they that are Christ's, (an expression most certainly descriptive of true be-

lievers, and of them only,) shall arise; and the time is specified, "at his coming." His coming relates to the period, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first," 1 Thess. iv. 15. And lest any doubt should occur, whether this period be synchronical with the millenium, and synonymous with those events mentioned in Rev. xx. 4—6, it is added, in verse 54th of the chapter before us, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, "Death is swallowed up in victory." The saying to which St. Paul refers, is written in Is. xxv. 8, which with the two preceding verses most expressly teaches, that the Lord will swallow up death in victory in this mountain, *i. e.* in Jerusalem. The connection of that place describes the millenium, as we shall have occasion to observe hereafter.

Here again we recognize the resurrection of believers, who are related to Christ as the harvest to the first-fruits; the time when this will take place, "at his coming;" and the agreement of this time with the millenium, inasmuch as at the coming of Christ, death will be swallowed up in victory, and thus the prophecy of Isaiah, which asserts that this shall be effected in Jerusalem, will be accomplished.

In the 3d of Philippians, 11th verse, the apostle mentions one great object, which he continually had in view, and for the enjoyment of which he was ready to do and to suffer all things. "If by

any means I might attain unto the resurrection of the dead," *την εξαναστασιν των νεκρων*, literally, the resurrection from, (or out of) the dead. This mode of expression appears confirmatory of what has already been observed upon the words *ex νεκρων* in Luke xx. 35. Here the resurrection from (which is the plain meaning of *εξαναστασις*) the dead is mentioned; and considering the contrast that is implied in the word *εξαναστασις*, *resurrection from*, it seems right to explain *των νεκρων*, *the dead*, to mean the wicked dead, who shall have no part in the resurrection of the justified. The words in the Greek, taken in their simple and literal meaning, certainly convey the idea of a first resurrection. There is a restoration of *some* to life, from amongst *others* who continue in a state of death, manifestly intended in this passage. Indeed the earnestness of the apostle's endeavours to attain unto what he here describes, proves the resurrection to be that of believers. This is deducible from the 11th verse itself. But why confine our attention to an inference only? St. Paul explains himself in the last two verses of the chapter. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Now the conversation, citizenship (*πολιτευμα*) of believers is in heaven. They count not themselves to belong to this world in its present state of subjection to sin and Satan, but their affections are set on heavenly things, and they de-

sire to be with Christ their head. But still, with relation to the resurrection, they may ardently desire and look for the coming of the Lord Jesus *from* heaven, to change their vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself. It was this glorious conformation of his body to the likeness of the body of Christ, that the apostle desired to attain *at the resurrection from the dead*. And this was to be effected according to the working whereby the Lord Jesus would subdue, or *reduce to order*, (*υποταξαι*) all things under himself. St. Paul probably alludes here to the "restitution of all things," spoken of in Acts iii. 21. Sin hath thrown the whole creation into confusion, but it is not unlikely that Christ will at last reduce the whole creation to that order, in which it was when it came from the hands of the Creator, and when he pronounced it to be very good.

In this passage, which has been but briefly considered, we discover that distinction between the resurrection of the saints and the ungodly, which amounts to much the same import, as what St. John calls the first resurrection. St. Paul laboured to attain that resurrection, in which some only would be restored to life from the general multitude of the dead, and in which the bodies of the saints would be fashioned like unto Christ's glorious body by the operation of that same power, with which the King of kings, the Lord from heaven, will reduce to primeval order all things under himself.

The distinction which I am considering, is discoverable also in

1 Thess. iv. 16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first." Here we are told that the Lord Jesus himself shall descend (*καταβησεται*, *come down*) from heaven, and the dead in Christ shall rise *first*! No remarks seem requisite upon this text, which explicitly ascribes a priority of resurrection to believers. The next verse may, indeed, *appear* to oppose the view, which the several Scriptures that have been noticed give upon this subject, but upon accurate investigation, it will be found to *harmonize* with them. My limits at present will not allow me to enter into a particular discussion upon the 17th verse of this chapter, and the general observation above must suffice.

In Heb. xi. 35, we read of some in that sacred martyrology, who "were tortured not accepting deliverance, that they might obtain a *better resurrection*." This teaches us that there will be a superior, and more excellent, a *first resurrection*. Of this animating subject the Old Testament saints were not ignorant. It is of them that the apostle is speaking. Indeed, it is by no means unlikely, that Job included this truth in his confession of faith in the resurrection; "For I know that my Redeemer liveth, and that *he shall STAND at the latter day UPON THE EARTH*; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." The marginal reading of the last clause runs thus, "My reins within me

are consumed with earnest desire for that day," and expresses much the same intensity of desire, as that which St. Paul experienced, when he said, "From whence also we look for" (ἀπεκδεχομεθα) we earnestly desire, "the Saviour," Philip. iii. 20.

St. John, however, speaks more at large than any of the other sacred writers upon this wonderful subject. He asserts, in Rev. xx. 4—6, the first resurrection, and the characters, and privileges, and blessedness of those who shall become partakers of it; "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But *the rest of the dead lived not again* until the thousand years were finished. *This is the first resurrection.* Blessed and holy is he that hath part in the first resurrection: *on such* the second death hath no power, *but they* shall be priests of God and of Christ, and shall reign with him a thousand years." The terms which he employs in this description are plain and literal, and fully warrant a *literal interpretation*. No one doubts the propriety of expounding verses 11—15, of the same chapter *literally*, for how could these verses be interpreted *figuratively*? Then why not follow the same rule in verses 4—6, where some of the very same words occur?

I am aware that many objections have been raised against a *literal* interpretation of the words

before us, and that some of these objections have been deduced, or rather attempted to be deduced, from the passage itself, so as to make any other than a *figurative* acceptation appear absurd. In seeking to find out the real meaning of God's word in all those places which have been noticed, it has been my endeavour to keep as close as possible to the plain sense of the original language, and I wish to do the same in the present instance.

Nothing can be more evident than the distinction asserted in verses 5, 6, and expressly conveyed in the phrase, "*the first resurrection.*" It is equally clear, that *some* are to partake of *this* resurrection, and that *others* are *not to arise* until the expiration of the thousand years. The first resurrection, therefore, refers to *time*, and not to precedency in character and privilege only. It is not meant, that when *all mankind* shall have been restored to life, and are actually standing before the tribunal of the judge, the righteous will be called *first* out of the whole multitude, to receive their glorious acquittal; but it is affirmed, that only *some* will arise, and that others (οἱ λοιποὶ) "the rest," will be left in a state of death until a future period. If language have any propriety of signification, such must be the meaning of the expression, "*But the rest of the dead lived not again until the thousand years were finished.*"

Let us now consider the description here given of those who shall have a part in this resurrection, and of the blessedness they shall enjoy. The fourth verse commences thus, "And I saw thrones, and they sat upon them, and judgment was given to them."

What can be more evident to the man who will study the Scriptures and compare one part with another, than that these expressions describe *principally*, though, perhaps, not *exclusively*, the honour to which the twelve apostles will be advanced at the resurrection of the just? Compare with these words the assurances of Christ in the following texts, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," Luke xxii. 29, 30. Do they warrant a *literal* interpretation of the passage before us? Do they not instruct us as to the persons whom St. John saw sitting upon the thrones?

The signification of *κριμα*, translated judgment, accords with this interpretation. It certainly means here, judicial authority. The persons were not judged *themselves*, but judgment was given, (*ἐδοθη αυτοις*) intrusted, *committed to them*. They are to be assessors with Christ at the judgment.

St. John further informs us, that he "saw the souls of them that were beheaded for the witness of Jesus," &c. The souls is, in the Greek, *τας ψυχας*. *Ψυχη*, soul, hath the following significations among others in the Scriptures:—First, Animal life, as in Matthew vi. 25, "Wherefore I say unto you, Take no thought for your life (*τη ψυχη υμων*). Secondly, A living animal, a creature that lives by breathing, as in Rev.

xvi. 3, "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul (*πασα ψυχη ζωσα*) died in the sea." Thirdly, The human body, though dead, as in Acts ii. 27, "Thou wilt not leave my soul (*την ψυχην μου*) in hell. The Septuagint version uses *ψυχη*, translated soul, for the Hebrew word *שׁוּן*, in Levit. xxi. 1, Numbers v. 2, and vi. 6, where our translators have very properly rendered it "body." Fourthly, The human animal soul, as distinguished both from the body and from the rational and immortal spirit. It has this meaning in 1 Thess. v. 23, "And I pray God your whole spirit, and soul, (*ψυχη*) and body, be preserved blameless unto the coming of our Lord Jesus Christ." Fifthly, The mind, but with particular reference to the *affections*, as in Acts iv. 32, "And the multitude of them that believed, were of one heart and of one soul," (*ψυχη*). Sixthly, A human person, as in Acts ii. 41, 43, "And the same day there were added unto them about three thousand souls, (*ψυχαι*). And fear came upon every soul," (*παση ψυχη*). I am indebted to Parkhurst's Lexicon to the New Testament for these significations and references. According to that eminent scholar, *ψυχη* does not appear to describe the intellectual and rational, separate from the sensitive or animal part of man. When it signifies *mind*, it is with reference to the passions and affections. Hence I am inclined to suppose, that *πνευμα*, spirit, would have been used here, if the rational part of man were intended. Besides, how could St. John have *seen* the *spirits* of those who had been beheaded? Much

might be said upon this question, if my limits allowed. It seems to me most in unison with the nature of things, with the connexion of the passage, and with the meaning of the word itself, to affix to it either the first or sixth of the significations which it has in Scripture, and to understand it to mean here either the animal life, or the persons of those who had been beheaded for the witness of Jesus.

The next clause in the fourth verse, "And which had not worshipped the beast," &c. relates to another, and more extended class of persons. ΟΙΤΙΝΕΣ, which, the nominative to the verb, with its negative particle, ο̄ προσεκυνησαν, "had not worshipped," is a word of extensive import, including in itself the properties both of a relative and antecedent. It means not only who and which, but who-soever, every one. In this place it probably agrees with an antecedent understood, which is frequently the case in elliptical sentences, and the phrase might be rendered, "And those who had not worshipped the beast," or, "*whosoever* had not worshipped the beast." Thus the fourth verse includes three classes of persons, namely, the apostles, who are to sit upon the thrones—the martyrs, who had died for Christ—and the faithful, who had not worshipped the beast. But the privilege is not confined to these; *all* believers are to partake of it; for in the sixth verse it is said, "Blessed and holy is he that hath part in the first resurrection." I shall not stay to prove, that μακαριος and αγιος, blessed and holy, are terms which properly apply to every true disciple of Christ. This text asserts, that he who hath a

blessed and holy, and consequently that a part in the first resurrection is the privilege of him, who is blessed and holy, i. e. of every true Christian.

After having described the persons and characters of those who shall live with Christ a thousand years, St. John says of them *generally*, "Upon such the second death hath no power." Upon such, ἐπι τούτων, upon those, upon all those, whom he had mentioned before. Not merely upon the apostles, or martyrs, or confessors, or ordinary believers, but upon *all* the classes of which he had spoken, the second death should have no power.

Such, then, appears to be the plain meaning of this important and animating Scripture. It describes the first resurrection,—limits that resurrection to the apostles, martyrs, confessors, and believers in Jesus,—asserts that they shall live and reign with Christ a thousand years, and shall never suffer the miseries of the second death.

From the whole it is evident, that there is a distinction observable in those texts, which speak of the resurrection—that the resurrection of the just, and the first resurrection, are Scriptural and synonymous expressions;—that in many places, *this resurrection* is mentioned in such a manner as to induce an opinion that, when it shall occur, *some*, viz. the wicked, will remain un-raised; and that this resurrection of the godly, or the first resurrection, will be contemporaneous with the coming of Christ, to reign King of kings, and Lord of lords. I am disposed by these considerations, and also by other reasons, which may hereafter be stated, to receive what is deno-

minated the first resurrection in its *literal* acceptation. Connected as it is, and which I hope to prove, with the Millennium and the restoration of the Jews, the subject must be interesting to the friends of Israel. The investigation of prophecy, relative to the conversion of God's ancient people, has led my mind to consider the importance of adhering strictly to the grammatical and plain sense of plain and express predictions. Difficulties must be expected to arise from the very nature of prophecy, with respect to events yet future; but these difficulties are not lessened by a *figurative* and *spiritual*, exclusive of a *literal* and *simple* interpretation. Indeed, most of the objections which are urged against the view now taken of the first resurrection, may, with equal, if not greater force, be applied to controvert the opposite opinion. But I am anticipating what will more properly form a part of my next communication.

I shall only add in this place, that it becomes us continually to beware of entering into speculative opinions concerning the *particulars* of that blessed event which these Scriptures exhibit to our notice. It is sufficient to believe the first resurrection, and that upon the word of God, and in the way which the word of God communicates the revelation of this truth. Here we should stop, and not venture to tread the endless mazes of human curiosity and speculation. It is an awful and sublime subject, and should be regarded as such. Where Christ reigns, nothing that is unholy can have place, and, therefore, hallowed feelings of humility, faith, love, and submission to his word, should possess our

minds, while contemplating this great and glorious part of divine truth. It speaks to us all the solemn admonition, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," Luke xxi. 36.

CHARLES.

THOUGHTS ON THE SCRIPTURAL
EXPECTATIONS OF THE CHRIS-
TIAN CHURCH.

Practical View.

[Concluded from page 137.]

THE considerations adduced under the preceding head, concerning ministers of the gospel, have an especial reference to the *personal advent* of Christ, and the duty laid upon them of directing their attention to that primary event; but in contemplating the subject, as it affects "*the members of the church in general*," a wider range may be taken, as many additional encouragements of a *practical nature* are to be deduced from the several concomitant circumstances, or immediate consequences of the *glorious epiphany*.

It is an observation suggested by a superficial view of human life, and confirmed by common experience, that, objects indefinite and distant, do not affect the mind, or influence the conduct of individuals; whereas distinctness of apprehension, and proximity of attainment, command immediate notice, and excite practical exertion. The Christian church at large exemplifies the remark. The day of judgment, the resurrection of the dead, the world to come, even the recovery

of Israel, and the latter day glory of the church, are subjects so confounded by indistinct conceptions of their nature and relative connection, that hitherto they have rarely made a suitable impression on the mind, and some of them are placed at such an immoderate distance, as to be scarcely perceptible to the eye of rational enquiry. Education, habit, and prejudice have concurred with a common understanding among men to leave these matters to their own generalities and supposed impenetrable obscurity. The general pleas of presumption, enthusiasm, self-delusion, and the like, are advanced, and admitted as sufficient to stifle at once any pretensions to nicer investigation and advanced discovery. Thus even believers remain in a state of non-age, babes for the most part in divine attainments, and have need to be taught again the rudiments of a science in which, considering the age in which they were born, and the times in which their lot is cast, they ought to be instructors to their generation.

When some of these great truths are incidentally brought before them in the course of public instruction, they, like Agrippa, are *almost persuaded*. When reasonings upon righteousness and judgment to come are forced upon their ears, they, like Felix, *tremble*, but the convenient season for laying these things to heart seldom arrives. The consideration that "all things remain as they were," has acted as a general opiate to lull the attention of mankind, the question, "where is the promise of his coming?" would not be confined to scoffers; did not decency silence a doubt, which faith has perhaps not altoge-

ther dispelled. It is still time for the professing people of God, to live in ceiled houses, but the time is not yet come, according to general estimation, to build the house of the Lord. They eat, they drink, they marry, and are as full of the cares of this life as if they had no bread which the world knoweth not of, no mansion not made with hands, no reserved inheritance, no bridegroom to go forth and meet.

Many, we may suppose, assisted in the preparation of the ark, who secretly derided its builder, though he were a preacher of righteousness; and more than a century, would probably be consumed in preaching a kingdom and an earth, wherein the righteous shall dwell, and reign, before attention would be conciliated to the consideration of times and circumstances, marvellously analogous to the days of Noah. The vision was for an *appointed time*, when it should speak, but the time will probably come, and the vision speak in vain, till the awful proclamation issue, that "*time shall be no more.*"

Such, it must be admitted, with comparatively few exceptions, is the *practical effect* of generally received opinions concerning the second advent, and "THE AGE TO COME." As the religion of the illiterate consists in being as good as their neighbours, and in doing no harm, so they expect to escape, as it were, with their neighbours, and have no harm done to them in the day of account; as the religion of the learned turns on their knowledge of doctrine, and habit of doing good, they for the most part expect to be distinguished from the crowd by the merit of their attainments and works; each procrastinates the day, or at least

postpones the practical consideration of it, till bodily dissolution approaches.

Persons truly awakened and converted, are not to be reckoned in either class, whatever their condition may be, but early education has so much influence in forming even their opinions upon the subjects in question, that when personal religion seriously arrests their attention, it is generally so engrossed thereby, that the glorious expectations of the church here upon earth, seldom occupy that place to which they are entitled, in the secret meditations, or public exercises of its genuine and spiritual members. The salvation of the soul is all in all with them, "the redemption of the body," is comparatively of little concern; the fact of the resurrection is admitted, while the circumstances of its order, priorities, and distinctions, so clearly recognised in holy writ, are for the most part disregarded. The condition of the Jews is viewed *only as a standing miracle*, and is thus allowed to remain; that neglected part of the community, regarded by the world with scorn and derision, supplies the Christian with an argument for the truth of his own religion, while the promises concerning their restoration are admitted into his creed so far only as their accommodation ministers to his own spiritual requirements, and furnishes manna for himself under the privations of his figurative wilderness. He takes up his station on Gerizim, and engrossing all its blessings, consigns to its original occupants the possession and curse of Ebal. The Gentile enjoying the figure, overlooks a literal fulfilment to the Jew.

Canaan is transferred to his own bosom, or placed in the heavens above, *any where* but in the LAND OF PROMISE.

The canon of accommodation, "Valet ima summis mutare et insignes attenuat,"—the plainest expressions submitted to its ordeal change their import—"KINGDOM OF ISRAEL," thus transmuted, signifies *Gentile dynasty*—"COMING DOWN" is interpreted "*a strong metaphor for an ascension upwards*"—"TIME" becomes the synchronism of *Eternity*, and "EARTH" the synonyme of *Heaven!*

These remarks on the *practical* operation of received opinions, may be sufficient to excite a question, whether a result of such discrepancy to the great œconomy of man's probationary condition, may not have arisen from erroneous or inadequate conceptions of its consummation and issue. If it shall appear that the redemption of soul and body is, according to the plain import of the scriptural view of salvation, brought more within the scope of our present capacity, than any condition purely spiritual and celestial can be; if the glory of the Redeemer shall seem to be concerned in the full manifestation of his power and godhead, by the final deliverance and establishment of his church on the very theatre of their sufferings; if expressions generally referred to heaven do relate to a state on earth; if "the dominion *under the whole heaven*" is yet to be given to the Son of man; if "the saints of the most high" are to take this kingdom and possess it, and reign on the earth; if the earth itself is to be renewed and fitted for the habitation of the

righteous; if these things be so, and such things are recorded for our instruction upon whom the ends of the world are come, the argument from analogy, from experience, and from the common operation of cause and effect, must shew, that the *practical* efficacy of such views and expectations must operate with a force and intensity proportional to such clearness of apprehension, and such proximity of attainment. Noah would not have been so diligent in his preparations for the Ark, had he not been admonished that the deluge was at hand. David prepared materials for the temple, because of the promise that his son should build it. Jonah was quickened in his mission to Nineveh, by the pressing consideration that "yet forty days and that great city should be overthrown." Daniel set his face unto the Lord in prayer, having understood by books that the captivity in Babylon was near its accomplishment. The Christian church escaped to Pella, when they understood by certain prognostics, that the destruction of Jerusalem was at hand. Doubtless the days are *fulfilled* when Christians should be warned to flee from the wrath to come, when the materials of the spiritual temple are to be gathered; when the gospel should be preached to the mystical Nineveh; when earnest supplication should be made for the restoration of Israel; and when the beginning of sorrows, and judgments on the professing house of God, call loudly upon his people to escape out of Babylon, lest they be partaker of her plagues, and sink in her fall.

It is an important concession from an author who has written

with the avowed purpose of refuting the views already exhibited in these essays, that "there is *something* in the hypothesis of the personal reign of the Messiah, which *as far as it is believed*, is EXCEEDINGLY AFFECTING TO THE MIND." The author states these sentiments "from his own experience," and thus affords the most satisfactory evidence as to the *practical* view of the subject which any case can admit of, for it is the confession of an adversary, and therefore carries with it all the weight of unquestionable testimony.

But the doctrine is of too much moment to be believed *by halves*. The expectation is either *scriptural*, or it is not; if it is, it is entitled to full assent, and thus admitted *in toto* would not only "affect the mind exceedingly," but materially affect the *conduct*. The mind may be moved to excess, the affections excited even to transport, the passions considerably agitated by striking and animated exhibitions of the theory of salvation, and cold indeed must be the breast which is susceptible of ordinary impressions only, from the fervid and glowing colours in which the word of prophecy has delineated the circumstances of the second advent, and the triumphant state of the church on earth; but when these subjects are handled in a doctrinal and didactic way, as they are by the apostles, the purpose is not the excitement of feeling, or the exercise of mental endowments, but the regulation of human conduct under the existing circumstances, or successive changes of the world. The whole question assumes a practical form, doctrines are declared, and duties are enjoined; objects of faith are proposed as

the ground and encouragement of a corresponding practice; obedience under the present œconomy is enforced by the consideration of a just and adequate reward, reserved for distribution in a dispensation to come, and Christian profession is thus brought to the rigid test, and unerring standard of Christian obligation.

The whole subject, as it regards *the members of the church in general*, is treated after this manner in the two Catholic epistles of St. Peter, containing together the most systematic and comprehensive, and at the same time the most *practical view* which is to be found in holy writ. The apostle delineates the character and condition of the believer from his birth of the incorruptible seed of the word, to his admission into "*the everlasting kingdom.*" He warns him of all his dangers, enforces all his duties, and sets before him all his privileges, ever maintaining the connection of his suffering with his triumphant state, ever directing his mind to the glorious appearance, personal descent, and return of the Redeemer, as the scope of all his endeavours, and the substance of all his hopes.

The condemnation of the fallen angels, the universal flood, the overthrow of Sodom, the deliverance of Noah, and of Lot; are set before the church and the world, not as types and figures only, but as patterns for imitation and examples to deter, under a dispensation yet to come, for the recompense of the just, and the perdition of the ungodly. The recapitulation of the whole is summed up in this practical exhortation, "Seeing then that all these things shall be dissolved, what manner of persons ought ye

to be in all holy conversation and godliness. Looking for, and hastening unto the coming of the day of God." (2 Peter iii. 11, 12.)

The limits of this section, already extended beyond its due proportion, by the copious matter which a *practical view* of the subject affords, will not admit of a general analysis of these epistles, which, if accurately made, would mainly conduce towards the settlement of a question, of which the last chapter of the 2d epistle may be deemed the scriptural key.

The question itself concerning either advent, seems to be propounded in the 1st chapter of the first epistle, and the character of each is distinguished.

By an attentive perusal of the first 13 verses, it will appear, that two kinds or degrees of salvation are spoken of. In ver. 9, we read of a salvation received, even *the salvation of the soul.* "Of which salvation, the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." In ver. 5, and 13, we read of another salvation, and another grace; "A salvation ready to be revealed in the last time," and "the grace that is to be brought unto you, at the revelation of Jesus Christ." The spirit of Christ "testified beforehand of the *sufferings* of Christ and the *glory* that should follow." The apostle calls himself "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." He exhorts others to "rejoice, inasmuch as ye are partakers of Christ's *sufferings*, that when his *glory* shall be revealed, ye may be glad also, with exceeding great joy." He sets before them the pattern and pledge of this glory

in the power and coming of Christ, as exhibited in the Holy Mount, where Moses and Elias "appeared in glory." He is to come, according to another apostle, "to be glorified and admired in them that believe," to "change our vile bodies, that they may be fashioned like unto his glorious body;" and again, "if we suffer with him we shall also be glorified together," "if we suffer we shall also reign with him." On this glorious epiphany, and on this kingdom, both yet to come, does St. Peter, in perfect harmony with St. Paul, direct the church to fix its scriptural expectation. He speaks under one view of "The appearing of Jesus Christ,"—"The everlasting kingdom,"—"The day of judgment,"—and "a thousand years." Thus connecting the second advent, the reign of the Messiah upon earth, and the judgment of quick and dead, with the millennium; a combination and coincidence already exhibited in these papers, and illustrated from scriptural evidence. On these grounds, and in expectation of a state so different from the present, that it is denominated "new heavens, and A NEW EARTH," the apostle exhorts the church in general to pay a *practical attention* to the following duties; patience under trials—constancy in affliction—holiness in all manner of conversation—careful circumspection—laying aside malice and hypocrisy—growth in grace—edification in the faith—abstinence from fleshly lusts—good works—honest conversation—submission to lawful authority—loyalty and philanthropy—family subjection, and domestic authority—endurance of injuries—meekness of temper—unanimity—compassion—charity

—courtesy—returning good for evil—restraint of the tongue—suffering for righteousness' sake—bearing the reproach of Christ—sobriety—vigilance—hospitality—gratuitous superintendance and support of Christ's flock—mutual subjection—entire resignation to God—and steadfast resistance of the devil.

Such are the *practical* injunctions of the first epistle, and they are all virtually included in that brief, but comprehensive summary of Christian faith and practice, contained in 2 Pet. i. "Giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity," &c. "for so an entrance shall be ministered unto you abundantly into THE EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

The apostle informs the church, that in both his epistles, it is his object to call to their remembrance "the words which were spoken before by the holy prophets." The prophet Daniel speaks of a time when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever," (Dan. vii. 18.) "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is AN EVERLASTING KINGDOM, and *all dominions shall serve and obey him.*" The prophet and the apostle are both speaking of the second advent, and therefore THIS EVERLASTING KINGDOM, so called, because it shall not be destroyed by any other, appears to be that which is given to the

Son of man at his coming in the clouds of heaven, into which "*an abundant entrance*" is promised to the church by St. Peter, and which Daniel speaks of as taken and possessed by the saints. This appears to be no other than the glorious reign of the Messiah and his redeemed, on the destruction of the prophetic and apocalyptic beast, or Roman empire; and that it is a kingdom *on earth*, and not *in heaven*, is manifest from the expression, "*under the whole heaven*;" and it is over the whole EARTH, otherwise how are all people, nations, and languages, to serve therein? If on a prophetic view of the subject it should appear, that according to any and every scriptural and possible calculation, this kingdom cannot be very far distant, if it should appear highly probable, that it is nigh at hand, then it must be admitted, that a *practical view* must now or never be "exceedingly affecting to the mind," and powerfully influential on the conduct. If THE DAY OF THE LORD, which St. Peter tells us, "will come as a thief in the night," be "the coming of the Son of man couched under that figure in Matt. xxiv. 43, and Rev. iii. 3, and xvii. 15; if the exhaustion of the Turkish power be signified by the drying up of the Euphratæan waters under the 6th vial of the Apocalypse, all which appears not only plausible, but in the highest degree probable: then, indeed, though we know neither the *day*, nor the *hour*, the *time* is come, when as Noah preached righteousness, and Jonah repentance; as John came baptizing with water, so ought those disciples who are not in darkness, that that day should overtake them as a thief, to be

even now, "like unto men that wait for their Lord," for "blessed are those servants whom the Lord when he cometh shall find watching, Luke xii. 36. Not to discern "*this time*," under existing circumstances, can arise only from that species of hypocrisy to which such blindness is attributed in scripture.

Here then we might leave the subject, as far as it concerns *the church in general*; for if the epistles of St. Peter do not, for the most part, justify the expectations contended for, and his view thereof be not *practical* in the highest degree; all such opinions, from whatever source derived, may be deemed merely *speculative*, and consequently of doubtful obligation; but the scriptural evidence as to faith and practice is not confined to the testimony of this apostle, satisfactory and conclusive as it must appear to every unprejudiced mind. In addition to the many confirmations contained in the parables and discourses of our Lord, and replete as they are with practical admonitions with reference to his coming as the Son of man to take his kingdom, there is a great body of evidence to be collected, not only from the whole book of the Apocalypse, but especially as to *the practical view*, from the epistolary admonitions addressed to the Asiatic churches.

Whatever may be the opinions of learned expositors as to the prophetic character of these remarkable addresses to the church in general, there can be no diversity of sentiment as to their *practical* import, and their application to the various circumstances and condition of individual believers. "*He that hath an ear, let him hear what the Spirit saith to the*

churches," is the monitory voice addressed to every one of the regenerate at the conclusion of each address, and the commencement of each is as *practical* as the conclusion is *personal*. "I KNOW THY WORKS." In the characters of these primitive churches; the backslider—the false professor—the hypocrite—the covetous man—the idolator—the spiritual adulterer—the formalist—and the lukewarm, are personally admonished. In each "He that overcometh" is individually encouraged with a specific promise, and therein all true believers are included, for "Who is he that overcometh, but he that believeth?" A very simple consideration of the nature and quality of these promises will be sufficient to shew that many of them were not fulfilled to the churches originally addressed, and that having received no adequate fulfilment since, their ultimate and full accomplishment is yet in reserve to the collective body of the faithful in "the dispensation of the fulness of the times," and at "the restitution of all things," in "the regeneration," when the Son of man shall sit on the throne of his glory, and the reign of the saints commence.

The promises to "him that overcometh," that "he shall eat of the tree of life," and "not be hurt of the second death," might alone illustrate the position. Whatever may be the spiritual and inchoate reference of the first to the daily sustenance of the faithful, even now by the body and blood of Christ; we read in Rev. xxii. 2, that in the New Jerusalem state, "in the midst of the street of it, and on either side of the river, was the TREE OF LIFE." This, and the preceding chapter,

are considered by the generality of expositors, as figurative of the heavenly state alone, but the view now taken from their internal evidence will go far towards the refutation of that exclusive reference, and shew that a time state on earth is shadowed forth under this expressive imagery. Of this "tree of life," it is said, "the leaves of the tree were for the healing of the nations," and few, it is conceived, if any, who maintain that the New Jerusalem is the celestial glory, will expect *the healing of the nations* after the translation of the church to heaven itself. But the second promise, "He that overcometh shall not be hurt of the second death," is still more conclusive as to a prior condition of the redeemed upon earth. By Rev. xx. 6, it appears that exemption from the second death, is one of the high privileges of the first resurrection, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."

It is well known, that the doctrine of the first resurrection had such a *practical* influence in the early ages of the church, that many suffered patiently, and even desired martyrdom, that they might ensure a part in it, and St. Paul clearly intimates the same, when he says, "others were tortured, not accepting deliverance, that they might obtain a BETTER resurrection," Heb. xi. 15. Its practical influence on his own conduct, is recorded by himself in his epistle to the Philippians, chap. 3.—See also Bishop Newton's reference from Dodwell, ver. 3, p. 379.*

* Jam in Millennii regno primam fore resurrectionem corporum credide-

Another promise is equally conclusive, "He that overcometh and keepeth my works unto the end, unto him will I give *power over the nations.*"

It may be asked, when have believers, as such, ever yet had power over the nations, or how can they be expected to administer such power in heaven? Surely such an authority can only be exercised, "when the meek shall inherit the earth," and the earth shall be fitted as an habitation for the righteous, when the kingdom and dominion shall be given to the saints, "to execute the judgment written. *This honor have all his saints,*" Psalm cxlix.

Another promise may with equal propriety, be referred to the dispensation in question. "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and his angels."

The New Jerusalem is represented as "a bride adorned for her husband," and "to her was granted, that she should be arrayed in fine linen, white and clean, for the fine linen is the righteousness of the saints," Rev. xix. 8.

"Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the

glory of his Father with his holy angels." These two passages sufficiently prove the time and circumstances of the fulfilment of the promise.

There are still two promises, which, if language has any meaning, and is to be taken according to its obvious sense, do most abundantly shew, that these promises await their full and final accomplishment on the restoration of the kingdom to Israel on the establishment of Christ's Davidical throne, and the reign of the saints on earth.

"I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven."—"To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne."

In the last promise the throne of the Son is clearly distinguished from that of the Father, as it is in other places of Scripture, and by the Saviour himself.—See Luke xxii. 29, 30, and Matt. xix. 28.

If these promises are not to be referred to the glorious advent, and triumphant kingdom of the Messiah, it will be difficult to find any suitable and consistent application for them, collectively considered; and if such be their reference, then not only *the members of the church in general*, but **THE WORLD AT LARGE**, are concerned in their accomplishment. "*The kingdoms of THIS WORLD*, are to become the kingdoms of our Lord." "The *whole creation* groaneth and travaileth in pain together, and with earnest expectation waiteth for the manifestation of the sons of God."

But, "the creature is yet sub-

runt Primævi Christiani. Et ut justorum propriam cum crediderunt resurrectionem, ita martyrum in ea portionem longe esse præcipuam. Hæc cum ita crederentur dici nequit quantum martyres illius ætatis martyrii studio inflammarint. Dodwelli Dissert. Cyprian XII. de Martyrum fortitudine, sect. 20, 21.

ject to vanity," and "the world lieth in wickedness." The last days and the perilous times are come. The departure from the faith, of which "the Spirit speaketh expressly," the very characters so accurately delineated by Peter, Paul, Jude, and John, are hastening on the mystery of iniquity; earthquakes in divers places, distress of nations with perplexity, the number of individuals, who are at this time engaged in the peculiar investigation of the word of prophecy, these and many more signs of the latter days actually in appearance, render this subject one of immediate interest and importance, and of *the most extensive practical application*.

Considering the immense preparation made by the economy of Redemption, for the salvation of man, and the means possessed by nations professing the faith, for the enlargement of the church of Christ, it is astonishing to a reflecting mind, that so little should hitherto have been effected thereby *for the world at large*. The nations are still sitting in darkness, and the earth is still the habitation of cruelty, and as much filled with violence as in the days of Noah. The Christian churches first planted, are either altogether extinguished, and swept from the earth, or have grossly degenerated from their primitive state of simplicity. The prospect, lamentable as it is, is no other than that delineated by the word of prophecy, but for want of attention to the light afforded by it in such darkness, the expectation of the world, and the practical efforts, of the church, are, for the most part, erroneous and ill directed. The potentates of the Roman apocalyptic world, are looking only to

the enlargement of their dominions, and the continuance of their dynasties, to the building up again those very establishments, and the concentration of that very system, against which, divine judgments have hitherto, as in the days of Pharaoh, been executed in vain. The churches are each looking to the propagation of their own peculiar tenets, and the protection of their private interests. The powers in existence, secular and ecclesiastical, appear equally blind to the great scriptural expectations of the church, and the judgments which are to begin at the house of God, and prepare for the restoration of his people. Hence the disposition to favour a falling interest, and a blind indifference to that which is to *rise again*. Hence, "Edom saith, we are impoverished, but we will return, and build the desolate places. Thus saith the Lord of hosts, They shall build but I will throw down, and they shall call them, the border of wickedness, and the people against whom the Lord hath indignation for ever, and your eyes shall see, and ye shall say, THE LORD WILL BE MAGNIFIED FROM THE BORDER OF ISRAEL," Mal. i. 4.

It is just before the fall of Babylon, that the apostle "saw another angel fly in the midst of heaven, having *the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God and give glory to him, for *the hour of his judgment* is come." It may have been objected, that if the views suggested in these papers were received, it would draw off mankind from attention to their ordinary duties, and repress the pre-

sent disposition to missionary exertions. So far from it, these views, as far as they have been promulgated and received, have been already blessed to the conversion of some to the true faith of Christ, and to the recovery of others who had departed from it, and as to the general diffusion of the gospel, as it was preached throughout the Roman world before the destruction of Jerusalem, so possibly it will prove at last that *this gospel of the kingdom*, (the gospel of the age to come), will be preached to all the world before THE END: that is, the end of the present dispensation, for as Christ appeared "once in the end of the world," (the Jewish economy), to put away sin, so "to them that look for him shall he appear a second time (in the end of this world, the present Christian era,) without sin unto salvation," and then will "his kingdom come, and his will be done, on earth."

To expect that "the heathen will be given to the Son for his inheritance, and the uttermost parts of the earth for his possession," before he is set up, as "KING upon his holy hill of Zion;" to suppose that the nations will walk in the light of the New Jerusalem, before the restoration of Israel, is an expectation, which, however general it may become, will not on that account be *more scriptural*. When Solomon was about to ascend the throne of his father, according to promise, "Adonijah exalted himself, saying, I will be king," and thus at the present time, it has been well remarked, the church, and even the world, expect a millennium of their own device and establishment. Hence, the vain expectation of some, of

converting apostate Gentiles, and the hopelessness observable in others concerning the restoration of the Jews. Hence "the people imagine a vain thing, the kings of the earth stand up, and the rulers take counsel together." Nevertheless "he that shall come will come, and will not tarry;" and as David said of the typical, so will it come to pass in the millennial reign, "Assuredly Solomon my son shall reign, and sit upon my throne," and as the son of Bathsheba reigned of old, according to the promise, so according to the prophecy, "the kingdom shall come to the daughter of Jerusalem."

There are two, and only two primary scriptural expectations prior to the great consummation. One is, the destruction of Babylon, and the other, the restoration of Israel. *The practical consideration of these two* would suffice, if duly enforced, to regulate not only the current of public opinion, but the course of Christian duty. It would give a specific and peculiar efficacy to those missionary labours, by which the remnant according to the election of grace, is to be gathered in; it would accelerate the last universal publication of the gospel, to be made, as "A WITNESS" to all nations. This, it appears, is intended rather for *the conviction than the conversion of the world at large*, for he who saith to his disciples "OCCUPY TILL I COME, hath put also this *practical* question concerning mankind in general, "When the Son of man cometh shall he find faith on the earth?"

Yours, &c.

BASILICUS.

LETTER TO THE EDITORS.

Gentlemen,

HAVING been lately reading the learned and masterly discourses of Dr. Van Mildert, now Lord Bishop of Landuff, "On the Rise and Progress of Infidelity," delivered by him, for the lecture founded by Mr. Boyle, and published in 1806, I was much struck with a passage relating to the conversion of the Jews and the Millennium, in the twelfth discourse of the second volume, page 454. It is so well adapted to your pages at the present time, that I have transcribed it, and send it for insertion.

I am, Your's, &c.

VIGIL.

Extract from a Sermon of the present Lord Bishop of Landuff, respecting the Conversion of the Jews and the Millennium.

'To another great event we are taught likewise to look forward, namely, the conversion of the Jews to the faith of Christ, and their reinstatement as the favoured people of God. That those, who have for so many ages resisted the strongest evidences of the Gospel, and shown themselves to be its bitterest and most unrelenting adversaries, should yield, in the last days, to the force of conviction, and even become, (as seems to be foretold) not only depositaries of the true faith, but the most active and successful instruments in the conversion of others; may, by the unbeliever, be regarded as an idle dream. Nevertheless, as it is almost impossible not to perceive the hand of God in the strange vicissitudes that have hitherto befallen that wonderful people; so is it hardly to be doubted, that they are thus miraculously preserved, for some astonishing and greatly beneficial purpose, yet to be accomplished. That no clear indications have hitherto appeared of a disposition, on their part, to acknowledge the truth of the Gospel, does not furnish a solid objection against this well grounded expectation. For besides, that we know not how long it may be before this great event may happen, nor *what favourable circumstances shall arise to hasten its arrival,** it is ob-

vious to remark, that, to the Omnipotent ruler of the universe, means of effecting such a purpose can never be wanting. Whether it shall be gradually effected, by the ordinary course of human agency; or whether (as the learned and sagacious Mede* has conjectured) the Jewish nation, like their great prototype St. Paul, after "breathing out threatenings and slaughters" against Christians for so long a time, shall be suddenly and miraculously converted to the truth; is a point not to be determined by any express predictions of holy writ. None, however, but an atheist will deny, that with God all this is possible; and that thus to raise the spiritually dead to life, and restore these lost members to the church, is equally within the compass of his power, as literally to re-unite the soul to the body, to give light to the blind, or to infuse fresh vigour into the limbs of the paralytic. Nothing, at least, is more certain, than that the Scriptures clearly foretel the conversion and restoration of the Jews, and that a most satisfactory pledge of the fulfilment of those predictions is already given, by what has actually been brought to pass in their dispersion and preservation.

Respecting the Millennium, or reign of the saints on earth for a thousand years, after these events shall have taken place, there is room for great variety of conjecture. Whether with the *earlier fathers* of the Christian church, and some *eminent expositors of modern times*, we are to expect that a resurrection and triumph of the saints shall *precede* the general and final resurrection; or whether we hold with others, that it is not to be a reign of persons raised from the dead, but a renovated state of the church, flourishing gloriously for one thousand years, after the conversion of the Jews, and the flowing in of all nations to the Christian faith; it is not necessary to determine. The *former interpretation seems to offer the least violence to the language of Scripture; and is supported by great authorities.* But our trust in the promises of God depends not on the deter-

Christianity amongst the Jews was not then instituted.—Ed.

* The London Society for promoting

* See Mede's Works, book v. chap. ii.

mination of this question; since whichever interpretation we adopt, the splendid predictions of the inspired writers, both in the Old and New Testament, will, doubtless, be verified, either in a literal or in a figurative acceptance, to their fullest extent. In the mean time, the condition of the church, antecedently to that its triumphant state, may reasonably be expected to exhibit a diversified scene of trial and victory, of peril and deliverance, of depression and recovery, similar to what it has hitherto undergone.'

A DIFFICULT, BUT MOST IMPORTANT INQUIRY PROPOSED.

To the Editors of the Jewish Expositor.

Gentlemen,

A VERY little intercourse with the remnant of the ancient people of God, brings before the Gentile-Christian many weighty subjects for meditation, and opens to him many and satisfactory views of Scripture passages, which, without this intercourse, he would never have arrived at. Amongst the former, is one arising from two contradictory objections which this people is accustomed to urge. The Jew, who has never seen the New Testament, directly objects, that the Lord Jesus cannot be the Messiah, for he destroyed the law, and taught his followers to act directly contrary to its precepts. The Jew, who has read the New Testament in a manner answers this by another, which he urges, not against the religion, but against its professors. Think not that I am come to destroy the Law and the Prophets; (he will quote) I am come, not to destroy but to fulfil; and to this he adds, that our Lord himself observed every tittle of the Mosaic institution; he then demands upon what authority professing Christians reject the whole ceremonial, and imperfectly obey the moral law, by sanctifying the first instead of the seventh day. I am well aware of the multiplicity of answers given by Christian divines, but must confess, that to me, as well as to the Jews, they are utterly unsatisfactory, and at variance with one another. If the

answer to the first objection, taken from *the abrogation* of the Mosaic law, stand, then Matt. v. 17, as quoted, if I mistake not, in Leslie's Short Method, falls to the ground.—Again, if those words of our Lord be a sufficient answer to the first, how are we to reply to the second objection. I should like to venture my own solution of the difficulty, in order that it may be fully discussed by your more experienced Christian correspondents: it is as follows:—

The law of Moses was not given to the Gentiles, but as a *national* code to the house of Israel. The Gentiles, therefore, whether they be Pagans or Christians, are under no obligation to observe it, as the apostles determined in the first counsel, "It seemed good to the Holy Ghost and to us, to lay upon you (Gentiles) no greater burdens than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well." To the Jews, on the contrary, the law was given as their *national* legislature, therefore, so long as they remain a nation, even to the great and terrible day of the Lord, they are called upon "to remember the law of Moses, the statutes, and the judgments," (Mal. iv. 4.). This, we find, was actually the conduct of the first Jewish converts. They did not take upon themselves to desert their nation, or to renounce their law, but continued stedfastly, "walking after the customs:"—when Paul came to Jerusalem; the elders said to him, "Thou seest how many thousands of Jews there are which believe, and they are all zealous of the law," (Acts xxi. 20.) Here we find, on the testimony of an inspired apostle, that many thousands could believe, and yet be zealous of the law. I most earnestly request the attention and remarks of your correspondents, as I am convinced that, if I be right, this solution is the only one that can satisfy the Jews as a nation, or produce any thing like a national effect.

I am, your's, &c.

SHEAR JASHUB.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTERS FROM MR. WOLFF.

Cairo, Dec. 2, 1821.
In the British Consulate.

To the Malta Bible Society.

Gentlemen,

YOUR letter in answer to mine of the 17th of September, arrived safely after my return from the mount Sinai, and unspeakable joy took hold of my heart by the perusal of it, and I hasten, therefore, to communicate to you my proceedings from the 29th of October, till the present moment.

After I had taken leave of that German congregation, composed of Roman Catholics and Protestants, to whom I preached every Sunday the Gospel of Christ in the house of Henry Salt, Esq. I set off for an excursion to the mount Sinai, encouraged to that purpose by Peter Lee, Esq. I undertook my journey in the company of two English gentlemen. As Mr. Salt was not yet returned from Alexandria, his chancellor, Mr. S. procured me, instead of Mr. Salt, a firman, from the governor at Cairo. I took with me, 12 Greek, and 2 Arabic New Testaments, 2 Hebrew Bibles, 12 Arabic Psalters, and 3 Hebrew Psalters, which I intended to make a present to the convent upon mount Sinai: for as these poor monks live from the charity of travellers, and as never any body carried the Bible to that ancient spot, I judged that the Bible Society would approve of my giving to them the word of God without money and without price! I took three camels, upon one of which I rode, upon another my servant rode, and the third was laden with the trunks of Bibles and Testaments. I read the Gospel to those Arabs that accompanied us on our way to the mount Sinai, they listened to me with attention, as well when I read to them the sermon on the mount, as when I talked with them about the most merciful God, who is one, who will judge those that believe and those that do not. I paid 110 piastres for every camel. We arrived there, I think, on the 6th of November, 12 o'clock at night; we

were drawn up by a cord through the window, for the monks never open the gate on account of the Arabs. We were received most cordially, and we breakfasted the next morning with the monks, the number of whom consists of twenty-five. I invited the superiors to come into my room. After dinner was over, Pater M. and Pater G, the two superiors, and some of the most clever men among them, entered my room. I declared to them my mission; they lifted up their eyes towards heaven, and praised God. As they talked only modern Greek, I was obliged to speak with them by means of a Drugoman. I desired every one of them to pray for the salvation of the Jews; I did three times beseech them to pray for the Jews, and they did three times most solemnly promise to pray for the salvation of the Jews! And if you should meet with any Jews, especially Mr. and Mrs. Parienti, tell them, that upon Sinai, prayers are offered up for the salvation of Israel; tell them, that their brother Joseph Wolff, prayed upon Sinai to that very Jehovah who appeared to Moses in the thorn-bush, for his brethren, that they might be saved; that they may look to him—to that angel in the wilderness, whom our forefathers have pierced—and mourn. I showed to them, after this, the holy writings, all of which I intended to make them a present of. They were highly rejoiced, and asked me whether I could not give them more copies of the Arabic New Testaments, which they would distribute among the neighbouring Christians at Tur and other places, who speak no other language but the Arabic. I regretted that I had not taken more copies with me, but told them that I might procure for them more by means of the British Consul General at Cairo, and after I had made them acquainted with the object of the British and Foreign Bible Society, I asked them whether they would be ready to promote the cause of that Society, and whether they would declare, by a letter directed to my employer, their disposition to promote the

cause of that Society? they replied, *With the greatest pleasure.* They told me, that Hilarion (whom I mentioned to them) is a member of the very convent of mount Sinai. They told me that Salouichi should be a great field for my missionary labours. The superior invited us the following morning (Nov. 8,) to his room: I talked over with him the whole matter; but Pater G. took the most lively interest, and invited me in the evening to his room, desired that I should write my name and the name of my employer, and my direction in several Bibles which I had given to them, and expressed a wish to be in continual correspondence with me. I told him, that he should direct his letters to me to the British Consulate of Cairo or Alexandria. The monks told us that they should not be able to accompany us to the summit of Moses and St. Catherine, on account of a tribe of Arabs, who would press them for so much money and provisions, that they could not supply them with, and that they would therefore kill one of their members, if they were to meet with him out of the convent; but they would send some of those Arabs with us, who are friends of them. We therefore went in the company of an Arab, (on Nov. 9th) to the summit of Moses; I read there in Hebrew and English, Exodus xx. xxiv. Deut. xxxii. and Matthew v. after this we went to the rock of Meribah and St. Catherine, but on our return to the convent, twelve of that very Arab tribe who had been at war with the convent, attacked and compelled us to go with them to their tents, three days' journey distant from the convent, and told us, that they should keep us until the superiors of the convent at Cairo had written to the monks of the convent upon mount Sinai, that they would give to them all the provisions they want. I told them in Arabic, that we belonged to the English nation, and that they would be answerable for their conduct;—it was of no use—they told us, that we should send a courier to Cairo, and give notice to the English Consul, of our having been taken captive by the Arabs, and that they are determined to keep us until the Consul has compelled the President of the convent of St. Giovanni at Cairo, who is first president

of the Sinai convent, to send orders to his monks at Sinai, to provide the Arabs with as much provisions as they like. As well our servants, who remained in the convent, as Messrs. C. and C. and myself, sent couriers to the British Consulate at Cairo, and having been obliged to mount the camels, we arrived on the third day in the camp of two rich Shechs, called Hassan and Musa. I tried to talk with them about religion, but they turned their back, and I was not provided with any copy of the Arabic New Testament. I was very much distressed indeed! but on the third day of our stay in that camp, a Shech, who saw us at Suez, where we were very well received by the commander of that town, who is a Turk—arrived in the camp of Hassan, recognized us, and told Shech Hassan, that Mr. C. has been very kind towards him, and gave him medicine without the least recompence. I told him of the injustice of his countrymen, and told him, in the presence of those Shechs who took us captive, that the Pasha shall take steps for rescuing us. Shech Ibrahim called me aside, and promised me that we should be set at liberty before two days were past. He went that very evening, on our account, to the camp of Salikh, who is the first Shech throughout the desert, and friend to the Pasha. Shech Salikh arrived the following day with fifty other Shechs, and my servant, who had left the convent, arrived safely in our prison, under the protection of Salikh. I went among all the Shechs, and told them, 'that we must be dismissed this very moment, and I was sure they would be punished if they did not dismiss us.' After a discussion of two hours, we were dismissed from our captivity, where we, however, had been treated with the greatest civility and kindness. We met, on our return to Suez, the couriers of the governor of Cairo, with orders to Shech Salikh, that he should bring bound all the Shechs of that tribe who had taken us prisoners. We arrived safely at Cairo on the 26th of November. Mr. Salt was already come back from Alexandria to Cairo: he received me with the greatest kindness, and I met with the same kind reception from Mrs. Salt and her mother. Mr. Salt

was so kind as to give me again my former room in his house, and I thus enjoy again the greatest pleasure of getting information and advice from that learned gentleman. He shows to me the most interesting ancient books of his library; and as I shall leave Cairo, after three or four days, directly for Jerusalem, he has kindly furnished me with a general letter of introduction to all the British Consuls and agents, and is procuring me a firman from the Pasha from Egypt, for that of St. Jean D'Arc.

I have introduced Mr. C. to some of those Jews with whom I conversed; and the monks of mount Sinai sent me a receipt for those Bibles I presented them with, and wrote to their president residing at Cairo, that he should write to Henry Drummond, Esq. that they should be obliged if the Bible Society would furnish them with Bibles and tracts, and that they are ready to distribute them among the poor.

The superior wrote that letter, and called yesterday on Henry Salt, Esq. the British Consul General, who called him below into his room, and recommended the cause of the Bible Society most warmly to the Superior. The Superior of mount Sinai delivered to me after this, the letter for Henry Drummond, Esq. Mr. Salt charged me likewise to tell you, that he should have written to you, Gentlemen, long ago, but that he was very poorly for some weeks; his health is now, God be thanked, restored. Yesterday I preached to my German congregation, Messrs. C. and C. and likewise one Jew were present. All the Germans now desire Bibles and New Testaments. You should send to Henry Salt, Esq. and Mr. Lee, a quantity of German Bibles and Testaments: fifty copies would not be too many.

I should be glad if Dr. Naudi would send the enclosed letter to Bergamo, near Milan; it is a letter of a poor widow to her son, who called on me to-day, and desired me to write a letter to her son and sister. I wrote to them that they might forward the letter by the Austrian Consul at Malta. Dr. Naudi will, therefore, be so kind as to deliver the letter to his brother-in-law the Consul, that he may forward the letter to Milan. I shall make an account of those Bibles I have sold, and

the expence I had with Procopius at Jerusalem; and I think I shall be able to send you, notwithstanding all this, forty or fifty dollars. I leave Cairo for Jerusalem this week. Mr. Salt has furnished me with letters of introduction. Send all my letters either directly to Aleppo, or to Peter Lee, Esq.

With respect to the Jews, you will hear by Henry Drummond, Esq. to whom I have sent my whole Journal by means of Mr. C. Mr. Salt told me yesterday, that my visit to Cairo was no doubt, of great use; the Jews have been stirred up; there have been fifty at once in my rooms at Mr. Salt's. The great rabbi M. himself called, and you will be rejoiced to hear that Mahomed Effendi (Mr. English) has given up the idea of remaining a Mahomedan; he told me that I have spoken to his heart.

I am, Your's, &c.

JOSEPH WOLFF.

Cairo, December 7, 1821.

My very dear Patron,

As I am about to leave Egypt, and the family of dear Mr. Salt, where I received so much kindness, and to proceed on my journey to Jerusalem, I apprehend the moment of leisure to write to you and acknowledge your dear letter of the 3d of September, which gave me great, very great joy indeed. I only regret that it was not a longer letter. I go now every day farther and farther from the English people, and shall be obliged to dwell among a people whose feeling, religion, and rites, are so different from those I have been accustomed to see in the land of energy, integrity, and piety, in the land of gentlemen, with one word—in *England*—but this is my destination—to go to a people, whose heart is fat, whose ears are heavy, and whose eyes are shut. Lord, here am I, send me! You will perceive by the letter I have written to Mr. Bayford, the alteration which has taken place in Mr. English's heart—it is not my work at all—God forbid that I should say this—it was the Lord's work. Mr. English read the Bible I had given him, he read the books of Scott, Paley, Ambrose, and Augustin, and he prayed; and I hope and trust the Lord has touched his heart; he no longer considers it as a delusion, when I speak

with him of the hope which is in me. I called to day on Osman Nouredin Effendi, a Mussulman by birth, a young gentleman, perhaps, twenty-seven years of age; he travelled some years ago through Switzerland, France, and Italy, at the expence of the Pasha; he understands the Italian, French, English, Persian, Arabic, and Turkish tongues; he is now employed by the Pasha to translate the French works into the Arabic tongue. I have already mentioned to you, that we sometimes read Persian together, and I made him a present of an Arabic, Persian, Turkish, and French New Testament, Reports of the Bible Society, and Buchanan's Researches, and other books, proving the truth of the Christian religion. I was rejoiced to perceive that he had read the New Testament, some weeks after I returned to him. He made me a present of a book called Fakhr Aldin, in the Persian tongue, a most beautiful manuscript, which I have sent to you as a little mark of the gratitude I feel towards you; should you not be pleased with it, I beg you to send it to the Jewish Seminary at Stansted park.

I shall stop some weeks at Jaffa, with the intention of perfecting myself in the Spanish tongue; and as Mr. Salt has kindly procured me letters of introduction for the Armenian convent at Jerusalem, I shall lodge in that convent and learn the Turkish language, for after that I shall be perfect master of the Turkish and Spanish languages. I shall then be qualified, by God's grace, to converse, not only with all the Jews scattered from the columns of Hercules to the Ganges, but with all the Jews throughout the world, and then I have nothing to do, but to pray for a blessing from above, without which all my labours, and all the knowledge of languages, will be of no use at all. I shall, exactly on my arrival at Jerusalem, regulate myself after the instructions you have given me; that is, I shall leave aside for some time, the Jews and Catholics, and read in the Armenian convent the Turkish New Testament, and the writings of St. Niersus, the Augustine of Armenia. Oh, how happy should I be, if you would come to me at Jerusalem, and Mr. Bayford, and the Rev. Lewis Way.

Dan Rafael de Monacis, once professor of Arabic at Paris, has given me letters of introduction for mount Lebanon. I have sent you two books, containing the original of my journals, by E. C. Esq.

I am exceedingly rejoiced, that I have been able to maintain the truth of the Gospel, without having given offence to any body; on the contrary, there are Jews, as for instance, Elias Haja, and others, who became my most intimate friends; and Osman Nouredin has become acquainted with the principles of the Gospel, and the tendency of Christian missions, without my having one single controversy with him. My master, Mustafa Effendi, has written to you and professor Lee, stating, that he observed my arguments against the Jews, have been stronger than they used. The Jews at Cairo have provided me with letters to Jews at Jerusalem.

You cannot conceive the joy the monks upon Sinai expressed, when I brought to them the word of God. I would have written long ago to Sir Thomas Baring, and thanked him for his kind recommendation, if I had not been so much engaged.

There is no doubt, but that the conduct of Mr. Salt has greatly contributed to Mr. English's alteration; Mr. Salt continued to treat Mr. E. with love, even after he had renounced the Lord, and Mr. English himself told me, that he met, in Mr. Salt, a gentleman of the old English school.

I am, your's, &c.

JOSEPH WOLFF.

To Henry Drummond, Esq.

EXTRACT OF A LETTER FROM
MR. M'CAUL.

A further account has been received from Mr. M'Cauley, which will be read with interest.

Posen, March 22, 1822.

My dear Sir,

I SHALL now proceed to give you some account of our proceedings, since Mr. Becker's of the 3d of March. That described the immense concourse of Jews, that stormed our lodging, Saturday the 2d. The following morning they again assembled in great numbers, so early as

half past seven, but we declined giving any tracts, as we did not wish that any tumult should take place on the Sabbath. They remained before the house until half past nine: in the evening they re-assembled, but finding that no books were distributed, they went away quietly. Monday morning at eight o'clock, they again began to visit us, and Saturday's scene would have been repeated, if the government had not kindly sent to our assistance a *gend'arme*. The Police director also visited us, and gave the necessary directions to preserve order. No more than five Jews were permitted to enter at once. We thus continued to distribute until twelve o'clock, when the small provision of tracts by us, compelled us to desist, in order to preserve some for the following days. The number of tracts distributed, amounted to 183, that of Testaments, to 24. The following day crowds of Jews came again, and so the whole week, so that our stock was soon exhausted. It is remarkable that every Jew, without exception, who has visited us since our arrival, asked for the New Testament. We had but thirty with us, these we lent; eleven have been brought back, and again lent to others; in addition to our own, we procured a dozen of German Testaments from the Bible Society, which we have also lent. Three young men who had borrowed New Testaments from us returned them, declaring their belief of the truth therein contained, but not yet strong enough to renounce all for Christ's sake. These and many other examples, show how good is Dr. Pinkerton's advice, not to look for individual conversions, but quietly to sow the seed where we have opportunity—now is only seed time, and it would be premature to look for that fruit that can only be had in the great harvest. The want of books did not at all prevent the Jews from visiting us—almost every day many have come to converse upon the Christian religion, and the only bitter spirits that we have seen, were some Jews who have been in England. One middle aged man remained here, one morning, for near three hours, reading with Becker Mr. Simeon's 'Gospel contained in the Old Testament,' and hearing his remarks. I was in the mean time occupied with several others,

discussing various prophecies relating to the Messiah, especially Hosea iii. 5. One young man, when he heard me remark, that we only sought those things, which we were not in possession of, exclaimed with great earnestness, 'I will go and seek the Lord my God, that I may find him;' amongst the many persons who came to converse with us, were two several parties, the one consisting of five the other of four old Jews, particularly astonished us. They did not come for tracts, as they themselves told us, but to discourse with us, if we permitted them; each party remained about an hour, and heard us with the utmost attention, and without the least contradiction: what they had to object, which was very little, they delivered with a mildness and meekness of spirit which gratified us exceedingly. The spirit of enquiry has also seized some of the young men who study with the Rabbi. They assemble in the house of a certain teacher, at night, to read the New Testament, and to examine the proofs advanced for the truth of Christianity. We have distributed 413 tracts which we brought from Warsaw, about 130 cards, and have lent New Testaments successively to more than fifty persons. We have in addition, distributed 120 tracts and six Testaments, being part of a supply received from Sir G. Rose; amongst the applicants of the latter, was a messenger from the head rabbi at Kempen, a famous Jewish town, twenty two German miles distant. The under rabbi came himself for one. The rabbi from Bromberg also sent to us, but we had not one at the time. Last week Becker made a small tour to visit several towns in the neighbourhood of Posen, he will send the particulars the next post day; during his absence, I was not allowed to be idle, as (two days) after he set out, I had more than seventy Jews to visit me. I had also conferences with pious Christians, who expressed a wish to establish a Society here. Monday evening, D. V. will be the first regular meeting, when all things will be officially arranged, so that by the next post, we hope to send you a full account of the Posen Society for promoting Christianity amongst the Jews.

I am, your's, &c.

A. M'CAULEY.

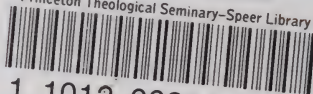
For use in Library only

For use in Library only

I-7 v.7

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8121